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Erotopathia.—Morbid Erotism.*

presented by the author

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WITHIN the past few years the neurologist and the alienist have become familiar with so many strange morbid perversions and reversions of the erotic sentiments and sexual passion, that they must be considered and classified in their relation to society, to morals and to law, and Science must severally category these perversions of proper and natural human passion, as they may be found to be purely psychological moral perversities or to belong among the neuroses or the neuro-psychoses, and determine in them, respectively, the resistless or resistable involvement of the will, separating the psychoses of sexual aberration from the simple neuroses of perverse sexual sensation and impulsions, without overwhelming impairment of volition, and these from simple moral vice, uninfluenced or unextenuated by neural disease. The sexually insane must be differentiated from such of these perverts as are not damaged in mind to the degree of insanity; a difficult task, yet one now imperatively demanded of psychiatry.

Westphal, Moll, Krafft-Ebing and many others have presented instances of sexual perversion under the titles

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of "Erninger and Conträre Sexualempfindung," psychopathia-sexualis, homo-sexuality, etc., the *anima muliebris in corpore virili inclusa*, according to Ulrichs, himself a sexual pervert, and reasserted by Magnan, Kiernan, Gley and Lydston.* Others have written upon frotteurs, sadists, necrophiliacs, anthropophagists (Jack-the-Rippers), sexual hermaphroditism and other titles, all referring to the subject of perverted sexuality and morbid erotism.

Joseph Workman, of Toronto (*American Journal of Insanity*, Vol. XXVI., No. 1), in a paper read before the Association of Superintendents of American Hospitals for the Insane, June 6th, 1879, has recognized among the insane, cases of the religious emotional type of insanity, in whom exalted sexual feeling alternated with religious frenzy; and Schroeder Van der Kolk before this time called attention to the intimate relation discoverable between religious melancholia and an abnormal condition of the generative organs; and we also have paranoiac, paetic and lypemaniac forms and every possible intervening shade of mental aberration in morbid erotism, as well as simple erotic neuropathia without mental disease.

This subject had not escaped the observation of Esquirol, who, describing erotic delirium, and referring to historic records, reminds us that the case of Heloise and Abelard presented an example of the association of erotomania with the prevailing religious sentiments of their time, and he thus draws the line between this morbid perversion of the passion of love and nymphomania and satyriasis. He also says:

Erotomania is to nymphomania and satyriasis what the ardent affections of the heart, when chaste and honorable, are in comparison with frightful libertinism; while proposals the most obscene, and actions the most shameful and humiliating, betray both nymphomania and satyriasis.

The records of lunatic asylums give us many examples

* Vide "Psychopathia-Sexualis."

of the delusion of sexual reversion and subsidiary delusions in harmony with this dominant morbid idea.

Dr. C. B. Burr, of Pontiac, Michigan (*Medical Standard*, August, 1893), reported to the American Medico-Psychological Association the case of a paranoiac female who imagined herself to be a man, and announced that her title was Lord George. She assumed the stride of a man in walking and the attitude of one while sitting. After six years' confinement the patient was relieved of a tumor, and now again recognizes the fact that she is a woman. Dr. Burr has noticed that of late years delusions as to change of sex are becoming more frequent. Marriages between females also occur of late more frequently; the "husband" usually being a criminal in male attire, who leads a "double life; honest with the "wife," but criminal with a gang at a different time of the year. These latter, which are simply immoral cases, are to be differentiated from the pathological, though they may be both, thus complicating our subject.

Respecting the evolution of normal and natural love we may remark, as Thompson and Geddes have stated, that in most of the emotions and in the simpler intellectual processes there is common ground between animals and man. This is especially true of the emotions associated with sex and reproduction. The love of mates has its root in physical sexual attractions, but has been greatly enhanced by psychical sympathies. The means of sexual attraction rise from the crude and physical to the subtle and psychical with growth of love. The intellectual and emotional differences between the sexes are correlated with the deep constitutional differences, and are the natural divergences of normal variations in organism. Male and female are complementary, and each in its own way. The love for offspring has grown as gradually as the love for mates. Even lactation and maternal care may be in part egoistic except in a few precociously tender animals. Genuine love for offspring

is only emphatic in birds and mammals, where the reproductive sacrifice of the mother has also been greatly increased. The cuckoo illustrates the evolution of a criminal habit mainly due to constitutional conditions. Egoism and altruism have their roots in the primary or nutritive, and love in the reproductive, activity. The divergent streams of emotion and activity have a common origin, subtly mingled at various turning points, and ought to blend more and more in one.*

When we ascend from the lower animals up to man, and still further from the lowest human substratum of savage and semi-civilized man to the higher type of civilized and cultured manhood, we observe so refined and delicate a blending of passion and love that the two seem really separate and separable from each other, and in fact *are* so in the earlier and later years of human life, *i. e.*, before puberty and after the decline of virility in man or the passage of the climacteric in woman. Abelard, emasculated, jealously coerces Heloise into cloistered celibacy. These facts may have some bearing upon our subject.

That function of love, jealousy, intimately allied in the lower animals and the lower order of man with the sexual life, has passed in process of the organic evolution of our species, from an instinct of the lower organism to a place in the higher mind, regulated, restrained, influenced and influencing the sovereignty that resides in the intellectual centers of the cerebrum. Obeying the sovereign mind, its properly regulated indulgence gives health, vigor and tranquillity; perverted by wrong volitions unrestrained, or by disease weakening the mind in its dominion, disquietude, diseases, disturbances and tragedies follow. Jealousy, morbid, has helped to fill the world with woe. Its varieties† are: jealousy of the senses (mere animal); moral or sentimental jealousy (heart jealousy); social or conjugal (which may or may not include the preceding).

* "Evolution of Sex," page 260.

† Paul Bourget.—*La Physiologie de l'Amour Moderne*.

Other facts of observation may aid us in solving problems of criminal responsibility in a class of cases germane to our subject, which we sometimes have to consider, viz., normal love. Normal love cherishes the loved one. Abnormal passion, solely selfish in desire and aspiration, considers not the welfare of its object so much as the wishes of self, but for the accomplishment of its end wounds body or mind, and destroys both, if necessary. Passion, unrequited vengefully, breaks down all barriers. The mutual *odi et amo* of Catullus and Lesbia belong rather to lust than love. Love is tender, passion is violent. Love considers the loved one, passion regards only self and its instincts, impulses and wishes.

We make no plea here in extenuation of genesic perversity, lust, rapine, pederasty, homo-prostitution, etc. Disease does not ordinarily originate them. It only sometimes exceptionally excuses them. Salacity and sexual perversity may be solely immoral with no excuse in disease or pre-natal organic perversion. Sexual orgies the most revolting may co-exist with erotic disease on the part of some and without disease on the part of others who participate in them, as the London orgies of 1885, the Man-haters' dance in Berlin and the floral festivals honoring the prostitute Flora of Ancient Rome, after Rome had, under the athlete and martial vigor of private and civic virtue, conquered the world and fallen a self-slain victim to her own unbridled luxury and lust.

Normal love, too, has immoral perversities as abnormal love has its morbid perversions. Though there were Catos who blushed at the shameless lasciviousness of these shocking floral games of the Roman area played by nudity decorated with flowers, it must not be forgotten that the depraved populace of the amphitheater, neurotic and neuropathic alike, deliriously applauded this nude exhibition of men and women in lascivious attitude and public sexual commerce. Julius Cæsar was not, like his chaste wife, above suspicion, for does not Suetonius the historian say of the conqueror of all the Gauls that he

was "*omnium mulierum virum et omnium virorum mulierem?*"

Morals and civilization have advanced beyond those of Rome. There are now no amphitheaters and no temples dedicated to Isis, no Gardens of Priapus (at least no public ones). *Venus Voluptia* and *Venus Salacia* have fled from the public courts. Neither religion nor law nor the general morals now countenance the open *rendezvous* of the lecherous and debauched, and no Catullus sings in soiled Latin verse of lascivious perversion, though we still have the lascivious contortions of the *jardin mabile* and certain obscene forms of the modern ballet and certain modern love novels, suggestive, without the open consummations, of the festival of Flora.

We cannot enter into the motives of a Tiberius, who under the limitless license of the imperial prerogative commits acts of monstrosity unfit for print, or of a Nero emasculating and publicly wedding a Sporus, but we understand Heliogabalus better. He loved the male slave who enslaved him and whom he made his wife and did not harm him. This was morbid erotism, and so appears the act of Nero above referred to; likewise the wedded union of Callistratus and Afer of Roman history. Certain we are that the lascivious libertinism and perverted sexual vices of antiquity intermingled then, as now, in both neurotically sound and unsound organism, have not been obliterated from mankind. It has been passed along through the centuries. And we are confronted in this as in all other studies of perverted functions of the nervous system and superimposed mind, with facts that belong alike to psychology and psychiatry, to neurology and neuriatry, namely, atavic descent and direct hereditary transmission. To solve aright the problems of morbid erotism and psychopathia-sexualis we shall have often to go back in a given case, if not to ancient history, at any rate to the ancestral records of character, so far at least as the grandparents, as we have to do in rightly determining other questions in psychiatry.

The trend and purpose of this paper is to further emphasize the fact that there is a neuropsychical instability of the organism, dominating individuals to the extent of developing resistless aberrations of thought and conduct connected with the genesic sense, now attested by abundant clinical observation in the field of practical psychiatry, aberrations entitled to be classed among the insanities. The recent example of Alice Mitchell, the sexual pervert of Memphis, Tennessee, who murdered her *fiancé*, Freda Ward, whom she so ardently loved that she wished to flee with her, marry her, maintain her and live with her as a man would live with his wife, wearing a mustache and the clothing of a man, murdered her because she feared that Freda would be lost to her love, intending to cut her own throat at the same time, because without her, life was no longer worth living, brings this and kindred subjects once more forcibly to the minds of alienists and recalls the records of history and of the writers we have just quoted.

It is not strange that in these days of over-strain and over-indulgence of all the emotions, the propensities and the passions of the mind, inherent tendencies to neuropathic instability should display themselves, under the heightened pressure of favoring environment, in peculiar forms of failure of inhibition and in exaltation and perversion of the erotic feelings and the sexual powers as well as in the other familiar forms of neuropathic involution, with which neurology and alienism are now so familiar.

There is as certainly a morbid erotism, or propensity to excessively and perversely indulge the love passion, as there is an alcoholism, or alcoholic disease dependent upon an organic and inherited neuropathic or self-acquired instability, deeply laid in the molecular movement of the nerve centers which underlie the expression, emotion, impulse, thought and action, by which the individual—the ego—acts upon feelings, suggestions and inclinations originating within him in a manner different from what would have been normal to him or natural to

civilized mankind in general, arising from external impression which would not excite the same or similar emotion thought or deed in others who are normally constituted. This is the true morbid erotism of the neuropathic, and it is, of course, a nervous disease of erotic instability. Neurology and alienism must grapple with it, place it, and category it among the psychoses or the neuroses. The older writers have long ago recognized and described it in its aggravated forms as erotomania. Every now and then it forces itself on public and professional attention as in the case just mentioned and other similar historic instances, and in its other forms, as in nymphomania, satyriasis and in the manustupros that tenant our penal institutions and the homes of the imbeciles and the hospitals for the insane.

Besides the well-known illusional and delusional forms of perverted sexual feeling among females, like the modern Madonnas who bear anew the immaculate Christ, and the modern masculine insane who, in transformed madness, imagine themselves the sinless sons of God, there are the sexual hypochondriacs among both male and female neuropaths and among both sexes; also, the opposite mental states of psychical and physio-psychical neuropathic perversion, like many of the modern perambulating insane prophetesses of the Lord portending and proclaiming good or evil to the world according to the melancholic or parietic bias given to their distorted ideations by exalted or depressed cerebral activities—the under or over-nourished state of morbidly-acting ganglion cells in the cerebral cortex.

Such, and many other varieties of perverted eroto-religious feeling and thought, are to be found in varying forms not here indicated, both within and without the asylums.

The paranoiaks are, as yet, mostly outside of these institutions. The public and the general profession, which knows little more of the delicate shades and intricate features of mental aberration than the people in general,

have not yet sufficiently recognized it to secure the proper and timely sequestration of these pestilent cranks who are so pernicious to our personal weal and to the public welfare.

There are lypemaniacs and exalted erotics and those in whom shades of depression mingle with their exalted erotism and *vice versa*, and many intermediate grades of aberrant mental feeling, thought and action.

There are eroto-neuropaths and there are eroto-psycho-neuropaths, or more properly speaking, there are neuro-erotics who have reached the stage of sufficiently marked mental derangement to be classed as insane. There are many such. They are not markedly psycho-neuropathic in their erotism, but mainly unstably neuropathic. That is, though they have somewhat unstable nervous organisms in which a morbid erotism occupies and influences mind more than it ought, the mind in them has not yet become so weakened or disordered as that it sees not that the perverted erotic feeling is wrong, or sees not the propriety and necessity of resisting it. The mind does not succumb to, or become lost in, the morbid erotism. It is yet resistive, combative and regulative. Still sanely balanced, though often assaulted by the morbid erotic feeling. The higher inhibitory centers of the supreme psychic area of the cerebrum still retain their physiological regulation and control. These erotics feel abnormally but still act rightly. They yet belong to the domain of neurology, or *neuriatry*, if you will allow the coinage. Later, if their malady progresses, they may claim the attention of the alienist. They may pass into the domain of psychiatry. They are liable to become, at any time, under environment favoring the development of their disease, pscopathic, as well as neuropathic, and to need from without the restraint they cannot exert from within upon themselves, over their erratic, perverse and destructive erotic inclinations—the restraint and seclusion from the world which a properly organized asylum for the insane alone affords these unfortunates. The tendency of

the age is to mitigate, if not to abolish, moral restraint. Freedom—physical, political, moral, mental, is the shibboleth of the people, and hordes of neuropaths in whom impulses to moral degradation, entailed or acquired, are unresisted, now come to the surface, that, in other ages, when laws were more rigid, were suppressed. The retrograde changes that have been going on in the morals of this country, as Esquirol said of France, "have produced more insanity than our political troubles." Neither did the revolution in France nor the rebellion in this country produce so much insanity as the sentiment of moral non-restraint or relaxation of self-control have done and are doing among those whose nervous organisms are inherently unstable. Sexual sensualism, to which those of neuropathic heredity are often congenitally predisposed, yielded to, brings on neuropathic excess and perversion of the genital instinct. When religion becomes simply a usage and a rite rather than a regulation of moral conduct; when the ambition of the age is to shine and scintillate rather than to grow in moral worth and in the grandness of self-control; when position and not self-equipoise is the purpose of the ambitious, and self-gratification of the pleasing propensities and passions and the indulgence of agreeable vices, the aim of the many; when through pursuit of pleasure, without prudent restraints, unstable neurotics become still more unstable under the exhausting, irritating pressure of such adverse environment and pass from simple neuropaths a little abnormal in their feelings, to fully-developed psycho-neuropaths, if love or the sexual passion be ascendant in the nature (and it is the dominant passion of mankind), the individual becomes startlingly deformed in mental feeling to the astonishment even of psychiatrists, accustomed as they are to seeing unique forms of diseased distortions of the mind. He or she develops into an erotic pervert or an erratic lover of his own sex—an "*erninger*," a "*maedchen schmecker*," a *sadist*, *fetichist*, *tribadist*, etc.—an unnatural libidinous lover of a fellow-being organized

like himself or herself, an erotopath (if you will accept this expression), and one of the momentous questions for psychiatry to now settle is when this morbid erotism, or erotopathy, is simply a neurosis, and when and where does it pass from simple neurosis into that degree of pscopathy which entitles it to be classified as insanity—uncontrollable, irresponsible insanity?

If we interrogate the records of this neurotic disease (*Vide* Appendix—Workman's Cases of "Alternating Eroto-Religious Insanity and some cases from Krafft-Ebing), and from them endeavor to discover how much of grave psychosis and how much of simple neurosis we may find in them, we shall see by applying the accepted tests of alienism, that the first five of Krafft-Ebing's cases epitomized in the Appendix show disease and perversion of sexual instinct, but they could not be classed as irresponsibly insane. The sixth case seems to have progressed to a mono-delusive stage as to her change of organism, with melancholia and suspicions of infidelity regarding the woman whom she loved.

We now invite your attention to the following, of which I have been personally cognizant:

A venerable and really good clergyman fell into disgrace from an act of exhibitionism, after the restraints of the higher intellectual centers over the lower and perverted instinctive impulsions had weakened the once well-trained volitional powers of the reverend old man and caused him to go into retirement and professional obscurity. A lawyer of my acquaintance, of ability, but of lowly heritage, he never cared to disclose, acknowledged to perverted homo-sexual instincts and impulsions, and finally, under mortification and chagrin, and fear of disclosure of his perverted instincts, committed suicide. Cases like these are common.

In February of the past year (1892), a quiet, cultured and gentlemanly appearing young man committed suicide by shooting himself at his room in a hotel in St. Louis. A combination of causes probably led to the

despondency which ended in the rash act. Pecuniary embarrassment may have been one of them, but the chief cause, as elicited at the Coroner's inquest, as testified by the male friend of whom he was enamored, was that he had a morbid attachment for that friend. He wrote long letters to him teeming with endearing words. They had roomed together, but at the time of the tragedy they were rooming apart. This was his second attempt at suicide. At the time of his death he carried a locket about his neck containing the picture of the man he loved. He was an educated professional man, kind-hearted and of good address.

The following letters, written in a neat hand shortly prior to, and about the time of, his death, serve to show the erotopathic condition of this young man's mind. They reveal the ardent feeling of the anxious, disappointed lover, much the same feeling as one madly in love might normally have for his heart's idol of the other sex, but never but unnaturally and abnormally for one's own sex, with homicidal and suicidal impulses of maddened desperation added.

*"My Dear Friend:—*Are you ill, angry or merely careless? I looked for my usual Thursday's letter Saturday morning. It came not. I then felt sure you would write me on Sunday. I watched for the postman. No letter. He has been here this A. M. and still no letter. It makes me not only unhappy, but very anxious—unhappy since I am deprived of all that is left me to care for or look forward to; unhappy in the thought that I have displeased you; in suspense and anxiety lest some bodily ailment has seized that goodly frame and rendered you unable to communicate with me. If I do not hear from you in a day or so I shall be frantic and unfit for anything. I sent the stud on Thursday, which must have reached you Saturday, and not later than Monday, in which case I should have heard from you by this time."

*"My Dear Friend:—*I have just returned from the Cathedral, where Bishop Tuttle preached. My mind is not in a very receptive frame, so I can hardly tell any-

thing he said. The pass was all a myth. The only pass I have is one into eternity. I even sold my dress suit and my old clothes to raise the funds to get here on. I came, *intending to first kill you, then myself*. I shall only make an end of my own miserable existence. My love for you has been my ruin. I can no more live a life apart from you than I can fly. The past month has been the test and I cannot do it. There is but one thing which could save me, and that is to pass the remainder of my life in your presence. I shall do that anyhow, for to die in your arms relieves death of half its terrors. I wish it would come to me naturally and you would have nothing to dishonor or grieve you. It is cruel in me to do this act, for it will blight your life. I should be more cruel to myself to try and live without you. You have done all but the one right and effective thing to save and make me, but it has all failed. I would gladly beg, steal, do anything—forego riches, forget friends, home, kindred, but for a life of blissful association with you. My office and outfit are all intact and you can realize something on those things. Mr. C—— H——, X16 M—— Avenue, will see to the things. I appreciate all you did, and the effort and sacrifice you made for me. It was not in the right direction.

“This letter to you is all I leave behind. I cannot write anything to my parents. The blow will probably kill my mother. I shudder to think of it. We might have been happy together had it not been for W——. The W——, your brother’s family, your other rich friends, your high social and business standing, your high ideas of morality, which you never filled—but ’tis too late, the end must come. I don’t see why God did not let me die that Saturday night. I suppose there was some purpose waiting till you had made the outlay and sacrificed so much. You see, the end is all the same. Good-by, dear I——, I won’t wish you happiness; you will never have that again and you will follow in my footsteps sometime. Men of our natures and sins must have their punishment, and ours comes in a terrible shape. You are mine in the light of heaven and no family ties can claim you from me in death. I pity you, but oh, to be free from all this agony of separation, suspense, doubt, is so welcome. May God deal with me according to my weakness. Keep my stud as long as you live; send my watch and ring to my mother. Let

my last rites be attended by as little expense as possible. A pauper cannot expect to repose in a metallic casket. I am going to bed, to sleep and gain nerve to face my fate. I have felt it must be, and since I have known you, I knew you were to be the last straw. I have loved you better than you have ever loved or will ever be loved again. Think kindly of that love sometimes. I am unworthy, but my love for you is worth a thought. Pray for my soul. Amen."

Much more than a sentiment of warm friendship for one's benefactor is breathed in these epistles of passion, desperation and love, with its sequel of chagrin and suicide, without remorse for, or full appreciation of, the unnatural character of his perverted love. Though his Christian training had taught him to regard his unnatural passion as a sin.

The next record I have to make (from the proceedings of a recent public trial) is one in which this form of erotopathy developed into clearly defined insanity, with the murder of the loved object as its sequel.

This girl was pronounced insane, on the witness stand, by Dr. John H. Callender, Superintendent of the Nashville (Tennessee) Asylum; also by Dr. Michael Campbell, of the Asylum at Knoxville, Tennessee, and by Doctors F. L. Sim and B. F. Turner, of Memphis, and other physicians, including the family physician who attended the lady's mother through several attacks of puerperal insanity, at one of these confinements the lady under consideration having been born. Expert depositions sustaining the view of insanity in this case were taken of Doctors Charcot, and Hammond, of Washington, and also that of the former family physician.

The history of this case may serve to throw some light on the probable cause of the condition under consideration, for while there existed undoubted love and passion for one of her own sex, leading to jealousy, the victim of this form of sexual perversion was proven to have indulged in a very promiscuous kind of flirtation with the other sex as well, and the murdered girl, also

infatuated with her murderer, was not always averse to the attention of men. How much may not mutual masturbation have had to do with the development of a morbid and perverse erotism in both? May not premature genital irritation, coupled with heredity, be a neurotic source of this baneful neuropathic perversion of the noble passion of love? Libidinousness, impurity and lascivious sensuality are developed in this way, and by early bad companionship and salacious literature.

CASE OF ALICE MITCHELL AND INCIDENTALLY FREDA WARD.

Alice Mitchell and Freda Ward, two young women, loved each other, "not wisely, but too well." Their love culminated in a matrimonial engagement as between man and woman. The engagement ring was procured by Alice and placed on the finger of Freda. An elopement was mutually planned and the clergyman to perform the ceremony was decided upon. Alice was to dress as a man, with a false mustache. "She knew she could marry Freda; she did not expect to have children," was her response to a physician's interrogatory (Dr. Turner's, after the murder) as to the impossibility of one woman marrying another, and "she could not be reasoned out of her idea that there was nothing preposterous in her marrying Freda."

The elopement was prevented through intercepted letters and the vigilance of the relative with whom Alice was stopping, on the very night it was to have taken place, while the steamer that was to have carried them away was at the landing (at Memphis, Tennessee).

An enforced separation follows this discovery—some estrangement on the part of Freda—an attachment for a young man, which she later gives up and returns to Alice's love and embraces. They become again separated, have the usual lovers' misunderstanding, then jealousy succeeds on the part of Alice and its often sequel—vengeance. Alice goes in search of her recreant lover with her father's razor concealed about her person, finds her on the public road-side and remorselessly cuts her throat

in the presence of the victim's sister and with her own sister in the buggy from which she leaps to do the murderous deed. She intended to kill herself, too, she says, but forgot it, because the murdered girl's sister belabored her with an umbrella. After the deed she went home, told she had cut Freda, and then began laughing and talking about other things. When the Chief of Police came to arrest her and asked how badly her victim was cut, she laughed and said, "Well, she bled mightily." She had had a whitlow and a thumb-stall on her finger. At the time of the assault on Freda she had cut her own hand and blood was on the thumb-stall. She put the thumb-stall carefully away among her keep-sakes, "because it contained the blood of both," she said. The next day, in a state of morbid mental exaltation, she read the account of her deed and of the death of her late beloved. She laughed over it and remarked upon it (so says the testimony) "as though she was not concerned in it."

And now we will let the unfortunate girl speak for herself as she testified, when summoned by the prosecution in the trial, the question being as to her mental condition.

When placed on the witness stand in the court before which she was tried as to her present mental status, this young lady deported herself and answered as follows to the questions of Attorney-General Peters :

Q. How long had you known Freda Ward (her victim)? A. As long as I can remember.

The Attorney-General then asked about her visit to Gold Dust (a neighboring town) and she told in substance the facts of the tragedy. When asked if she met any young men at Gold Dust, she said she met two, Will. B. and Ashley R. Freda, she said, was engaged to R. Freda told her that Ashley had proposed to her (Freda) to run away and get married.

Q. Did you want her to marry Ashley? A. No.

Q. Why not? A. Because I wanted her myself. (Here witness broke down and wept briefly.)

Q. Did any words pass between you and Freda just before the killing? A. No, sir, she only winked her right eye at me as she passed in front of the custom-house.

Q. Did that mean anything in particular? A. Freda always told me that winking the right eye meant, "I love you."

Q. Why did you follow Freda down the stone walk? A. To cut her. (The girl's mouth shut down like a vise when she had spoken.)

Q. Why did you want to cut her? A. Because I knew I couldn't have her and I did not want anybody else to have her. I knew Harry Bilger loved Freda and I thought Asrley Roselle did, and I was afraid one of them would persuade her to marry him.

At first she intended to follow Freda down to the boat and kill her there, as it was a better place than the street. She could not explain why she determined to do the deed on the stone walk.

The witness continuing, told her story of the killing, which coincided in every material point with the testimony of the preceding eye-witnesses. While everybody else in the court-room, says the reporter of this trial, waited on her words with breathless interest, she settled herself comfortably in the chair and described the tragedy with infinite coolness.

As we carefully read this narrative and critically study all the facts, we discover the absence of ordinary motives which actuate the sane murderer. She gratifies neither malice nor revenge, nor cupidity, in the ordinary sense of these terms, in the doing of the desperate deed. The natural womanly timidity in the face of such a crime, of one of her station and rearing, does not influence or deter her from its perpetration. She does not contemplate it with horror. Neither the self-interests of her heart, her pocket or her passion are satisfied in the act. She does not gloat over it as

one of just revenge, or lament it as one of unjust violence towards the one of all others nearest to her heart, as Freda Ward undoubtedly was. In her weak and insane mind she thinks it an adequate justification and thoroughly good reason for destroying the woman she so intensely and morbidly loved, that she "loved her and might lose her." This is the reasoning of love merged into madness.

After the deed she confesses to no anger, makes no special plea in justification of it, admits no mistreatment, says she "would like to see Freda now," "she was beautiful and attractive" and she "loved her more than anybody else," and does not discern the incongruity of such an unnatural love, the impropriety of such a damaging admission, nor realize as a sane person would, on trial for her life, the horrible nature of the crime she is charged with committing. She had deluded herself that Freda, her heart's idol, was lost to her. This was enough. Fresh from a spell of despairing, insane grief, of love which imagined itself hurt and with the very razor she had bought for the unnatural purpose of developing on her upper lip the manly attribute of a mustache, that she might in man's apparel pass for a man, she coolly cuts the throat of her affianced of her own sex without sign of regret. Now let her speak on and note the words and manner of insanity in her utterances.

"As I started down the hill," she said, "I took the razor out of my pocket and when I overtook her I cut her with the razor. I slashed her throat with the first stroke. She pulled away a little and said, 'Oh, Alice!' or something like that. Then came a scream from Jo Ward or Christina Parnell, I don't know which. I let go of Freda and turned around and Jo Ward smashed me with an umbrella, saying, 'You dirty dog, what are you doing to my sister?' I said, 'I'm doing what I came here to do and I don't care if I hang for it.' Jo raised the umbrella to strike me again and I cut her on the chin, I think. I did not want to hurt Jo, but when she called me that name it made me mad and I did not know

what I was doing. I had intended to cut Freda's throat and then cut my own, but Jo bothered me and so I ran after Freda and cut her again. I did not want to butcher her up that way. All I wanted to do was to kill her. Somehow, I forgot to kill myself."

Q. Were you mad at Freda for any reason? asked General Peters. A. No.

Q. Had she mistreated you? A. No, she had not.

Q. What person did you love better than anybody else? A. Freda Ward.

Q. Didn't you love your relatives? A. Yes, but not as well as I loved Freda.

Q. Why did you write to young men? A. Because I did not have Freda to write to any more, and here another gush of tears came, but were quickly dried as before.

Q. Would you like to see Freda now? A. Of course I would.

Q. Would you cut her throat again? A. I don't know what I'd do.

Q. Why did you love Freda Ward? A. I don't know.

Q. Did you think she was beautiful and attractive? A. I did.

Q. What were you doing in your room at home? A. Crying, mostly.

Q. Where did you write those letters? A. In my buggy.

Q. What were you crying about so much in your room? A. Because I could not have Freda with me.

Q. You loved her like a sister, didn't you? A. More than that (and once more the witness' voice shook and tears sprung to her eyes).

Q. Did you take laudanum once? A. Yes, sir.

Q. Why? A. Because Freda told me she was going to marry Ashley Roselle, and that she loved another girl besides me.

Q. Did you arrange to marry Freda? A. Yes, sir;

Dr. Patterson was to marry us. If he refused, some Justice of the Peace, or somebody else would do it.

Q. Did you not know it would not be right for one girl to marry another? A. Yes, but I was going to dress like a man and I thought nobody would find out that I was a girl. I intended to take Freda to St. Louis and work for her.

Witness said she liked Jo Ward till Jo went on the stand and told stories about her; still she felt sorry for Jo since Freda was dead.

Q. Do you remember telling Freda in a letter that you would send a certain kind of rose to her? A. Yes, sir.

Q. What kind of a rose did you mean? A. I don't know now.

Then General Wright took the witness in hand. To him she said she was to go under the name of Alvin J. Ward and Freda was to be Mrs. Alvin J. Ward.

Q. Were you going to have a mustache? asked General Wright. A. Yes, sir. Freda wanted me to have one. I didn't care for mustaches myself.

Q. How are you going to get one? A. By shaving.

She said she first got the razor on the 1st of November last. Freda had told her that she and Jo would be down from Gold Dust some time in November. She had come near cutting Freda's throat on the 7th of January, when the latter passed her in front of a photographer's on Hernando street. "But Lillie Johnson was with me," said the witness, with something like a sigh, "and I could not get the razor without her seeing me. I did not want Lil to know what I was going to do."

Referring to her proposition to Freda Ward that they should both commit suicide by taking laudanum, witness said: "I told Freda, when she refused, that if she would go to sleep I wouldn't take the stuff; I didn't intend to take it, anyway. I intended to put the laudanum in her mouth while she was sleeping so she would swallow it when she awoke. She would not take it, so I concluded to take it myself."

Q. Do you still want to kill yourself? asked Major Fleece, a member of the jury. A. I have wanted to die ever since Freda did, said the witness sadly.

Q. Do you intend to try to kill yourself again? A. I don't know, but I want to die.

Q. That thumb-stall with the blood on it, do you want to preserve it as a keepsake? A. Yes, sir.

Q. Do you think it will do you good to look at it? A. Yes, sir; I'm sure it will.

During the examination of the defendant her father and brother watched her with ill-suppressed emotion. Tears coursed down the old man's cheeks, and when it was all over he was totally unstrung. Indeed there was but one person in the large assemblage who did not feel the relaxation of the severe tension of that half-hour, and that was the unfortunate prisoner herself. She was very cool. She seated herself so as not to crumple her dress and immediately entered into conversation with those around her, talking in an animated way and laughing at times in a gay manner entirely out of harmony with her surroundings.

The case was submitted without argument by both prosecution and defense, and within eight hours thereafter, the jury having retired, brought in a verdict of "Not guilty, by reason of insanity," and recommended her commitment to the State Asylum for the Insane at Bolivar, Tennessee, where she now is.

It will be noted in the above case that this girl's insanity was decided not alone on the very apparent fact of sexual perversion, though she was not averse to the society of young men, but had recklessly flirted with a number of them at Gold Dust while visiting the Ward girls there (testimony of Mrs. Volkman), and admitted corresponding with them, but also and mainly on her often-proven insane improprieties, the evidences of insanity in the crime itself and the general conduct and speech of the fair defendant herself, so evidently out of harmony with the natural character and surroundings

of a sane woman reared and environed as was this unfortunate girl. The public estimate of this case may be gleaned from the following reportorial record made at the time in public prints:

"If any doubt of her mental unbalance had lingered in the minds of the jury it must have been effectually dispelled by the manner and testimony of this witness. She ascended the stand with a steady step and seated herself carefully, arranging her drapery so as to set off her plump figure to advantage and faced the arbiters of her fate with the unflinching unconsciousness of a child. She spoke in an easy conversational tone, enunciating every word distinctly, and giving ready answers to questions put to her. There was not the slightest suggestion of bravado, but rather the frankness of one fully prepared and one perfectly willing to impart information of no special interest to the informant. She lost her serene self-possession only when speaking of the mutual love that had existed between Freda Ward and herself. At these passages she would cry a little, then brace up and go ahead as before. At first it seemed that the State had made no mistake in placing her on the stand, for she talked for awhile in a perfectly rational manner, but when she began describing the tragedy itself, and proceeded to tell how she cut and slashed her victim, and all without the slightest trace of emotion, every hearer felt that it was no sane being who spoke."

The jury at once saw the insanity of motive and deed. And so it must be, with the psychological expert in making up his judgment in these cases. Sexual perversion is not necessarily insanity, though it may be, and often is a part of it. It may be the beginning and may lead to it, and it may be and is often the end of it. It is a perversion of the natural feeling, of the sexual sense or instinct. It is neuropathic perversion, dependent on neurotic degeneracy, involving the brain, and the psychopathic instability of insanity may follow the morbid perversion of feeling, passing into delusive speech and conduct based upon it, disharmonizing the individual

with his normal nature and surroundings. Then he or she is insane. The perverted feeling then becomes more than a mere morbid perception. It passes into a *wrong conception* of the mind, which is delusion. It biases and controls speech and conduct so that the individual no longer adapts himself or herself to the restraints and demands of propriety, or harmonizes with healthy nature or natural and proper environment. The victim is then insane. His perverted feelings and impulses dominate his mind and will. The perversion reaches the *ego*. The insane motive of this murder is apparent.

That sexual perversion is not necessarily mental disease may be proven not only by analysis of the numerous cases wherein the perverted feeling is accompanied with psychical resistance, shame and regret, but instances of the pervert practices among whole tribes like those of the Pueblo Indians with their "mujerados," described by Hammond, and the "botes" and "burdachs" of the Montana and Washington Indians, as described by Dr A. B. Holder, cited by Kiernan ("Responsibility in Sexual Perversion," in a paper before the Chicago Medical Society, March, 1892.)

In the study of this subject mere perversities of the sexual act practiced from various rational but debased motives, must not be confounded with organic perversity of impulse and conduct. The latter only is real disease; the other is only vice. The individuality of the person, the family and personal history, the violation of the proprieties, the existence of a diseased state of the brain and nervous system, the impulsion or deliberation, the motives and the question of disease are always to be studied in every question of perversity or perversion. A change of character may often be noted in true neuropathic perverts. Impulsions long fought against and resisted come finally to dominate the character, and the unfortunate individual becomes, like other insane persons, out of harmony with his surroundings and natural character, whereas the vicious

pervert has *learned* his dirty tricks, has rational motives in their performance (filthy lucre often) and has ever been a willing victim. He neither loves, nor dies for, nor kills, the object of his love. Depravity may make a business of vice and religion, as in the Temples of Venus and the Gardens of Phallus.

Hammond's description of the Zuni "mujerado" and the practices connected with this sexual pervert may be properly placed here: *

The Pueblo Indians are in the habit of selecting some one male from among those living in a village and rendering him sexually impotent, reserving him at the same time for pederastic purposes. This person is called a *mujerado*, a corruption probably of the Spanish word *mujer-iego*, which signifies feminine or womanish. There is no such word in Spanish as *mujerado*; but if there were, it would, according to the construction of the language, mean "womaned," or "made like a woman." A *mujerado* is an essential person in the saturnalia or orgies in which these Indians, like the Ancient Greeks, Egyptians and other nations indulge. He is the chief passive agent in the pederastic ceremonies, which form so important a part in the performance. * * * For the making of the *mujerado* one of the most virile men is selected, and the act of masturbation is performed upon him many times every day; at the same time he is made to ride almost continuously on horseback. From over-excitement comes abolition of the orgasm, the organs atrophy, the temperature changes, and he becomes assimilated with the female sex, perhaps at first with reluctance, but finally with entire complaisance and assent.

Sanity in a savage may be lunacy in a civilized being. On this and kindred practices Kiernan remarks:

The influence of old religious practices long persists after the basis of these has disappeared. Such practices reappear at the seats of old Græco-Roman and Greek colonies in France, Germany, Italy and elsewhere. The Zuni "*mujerado*" is hence not the evidence of either immorality or insanity it would be in an Anglo-Saxon race.

The Scythian *Enares* of Herodotus or the *anandrii* of Hippocrates, whose condition was so well explained by the skeptic Father of Physic, were sexual perverts whose impotency was caused by similar natural cause to that which weakened and destroyed the power of their

* *Journal of Nervous and Mental Diseases*, 1882.

legs. They were sexually weak and womanly, not from the retributive vengeance of Venus, whose temple they had pillaged at Ascalon, but from the long and unremitting marches in the saddle with their legs unstirruped. According to Hippocrates these Scythians wore breeches and passed the quarter part of their time on horseback with their limbs hanging without support, and "the disease attacked the rich and not the lower classes." The noble and powerful were its chief victims, "because they go much on horseback, while the poor do not." "These infirmities are wide spread among the Scythians, who are not the most impotent of men." Hippocrates himself, however, drew a wrong conclusion respecting the influence of the cutting of the veins behind the ear in causing this sexual impotency.

The changes in character that take place in these perverts are the physiological results of lost virility, and the lost virility results from natural causes. The orgies and tribal rites associated with these sexual perverts were in some instances the result of delusive misconceptions as to the significance of the fact, but not the insane delusion of disease, either on the part of the individual or tribe. The same is probably the true *raison d'être* for the conduct of the nomadic Nogays or Mongutays of the Caucasus who, as they become old or sick, lose their beard and their sexual feeling, don the dress of women and thereafter live apart from their own sex and in the society of women exclusively.

We have given the public opinion on the subject of Alice Mitchell's mental condition. The following summary by Dr. A. B. Holder, of Memphis, Tennessee, gives the points on which the medical experts based their opinion that this erotic or sexual pervert was insane:*

1. Puerperal insanity of the mother, before and at the birth of Alice (she was several months in an asylum) and insanity of uncles.
2. Her boyish tendencies in girlhood, indifference to

* *Vide Medical Fortnightly*, August 15th, 1892.

young men's company, and general peculiarities, headache, etc.; her lack of mental development, seeming five years younger than her true age.

3. Her intense and peculiar affection for Freda Ward and her earnestness in the irrational idea that she could marry Freda.

4. Her murder of Freda, its cause and manner.

5. Her words and manner when speaking of Freda and of the murder.

These points are all presented in the history we have given of this remarkable case.

Per contra, we give an editorial extract from the *New York Medical Record*, in which the distinguished editor boldly cuts the Gordian neurotic knot, which alienists have so long been seeking to untie, with a temerity that settles the subject for him, perhaps, but not for the writer of this paper. It is a judicial finding, not an editorial *fiat*, that we now want. It is to unravel, not simply to summarily cut through with the scalpel of medical editorial dictum that this inquiry into these singular cases is made. All are peculiar! Some are insane! We would know who among the number, and when they are insane, and who simply are peculiar, yet responsible.

To the alienist the question, as in moral insanity and other forms of affective mental aberration, of differentiation of disease and depravity, often causes profound hesitation and sends him in search of the true data of alienism for sometimes even an uncertain decision.

Dr. Shrady says:*

The young woman was afflicted with an affection which Science, with a big S, calls *Psychopathia Sexualis*, and pronounces the subject a victim of a perverted sexual instinct. The pervert in this case attached herself to a Sapphic friend, whom she killed one day in a fit of jealous fury. On trial, the defense of insanity was made. The medical experts were, we believe, unanimous in pronouncing the case one of a primary degenerative insanity, and the jury brought in a verdict of insanity.

We do not wish to contradict the combined testimony of so many alienists with reputations evidently very high in Memphis. Technically,

* *New York Medical Record*, August 13th, 1892.

perhaps, the girl was best considered insane; but we cannot avoid believing that if this alleged lunatic had been treated for worms, leucorrhea, constipation, or some other of the frequent mechanical excitants of unhealthy sexual desire, or if she had been taken in hand early by those in authority and received a course of bread and water and, perhaps, some strong corporeal applications, she would not have become a Lesbian lover or a murderess. (Possibly, but this girl did become so and she was insane).

There is no function easier to control or to corrupt than the sexual. While some sexual perverts are born so, the majority are not, but form their habits through gradual vicious indulgence. Nearly all are amenable to moral influences, that is to say, to rewards and punishments. The sexual pervert may be technically insane, but he or she is legally responsible and should be so held. (Not if the motive of murder proves, as in this case, the insanity of the deed).

Alienism does not say that all psychopathia sexualis is insanity. It modestly and cautiously inquires how much of insanity there may be in any given case of sexual aberration, and in determining the question applies the datum of alienism—the rule of departure from natural thought, feeling or action, based upon disease perverting the brain and mind.

In Kiernan's contribution to our subject, to which we have already referred, another homicide resulting from this perverted passion, is cited in the person of Miss D., a young lady of masculine taste, who, in 1878, "loved another young lady of Pocomoke City, Maryland. An attempt was made to break off the relationship, and an engagement was entered into with a young man, whereupon Miss D. shot her 'lover' dead. She was tried and found guilty of 'manslaughter in heat of passion.' "

Parent-Duchatelet, in his work on "Prostitution," gives at least one example of female love, jealousy and bloody violence towards another female, somewhat like the case just cited, and Krausshold records the instance of another violent Lesbian lover whose passion passed into the insane delusion of being with child by the woman she loved, while Mantagazza gives several instances of actual marriage as man and wife between women.

Scattered through the literature, especially through

that of legal medicine and psychiatry, are to be found instances of the most singular forms of this insanity of passion, but the true psychology of love and lust and the psychopathology and psychiatry of the sexual passion have yet to be written. Many inexplicable features of erotic perversion and psychopathia sexualis remain to the student of mental and moral science.

As we are about to conclude this paper, a case which may yet prove another *cas celebre* is recorded in the public prints:

Two girls are arrested in the streets of a western city (Indianapolis, June 27th), whose erotopathia simulates that of Alice Mitchell and Freda Ward, without, thus far, the tragic ending of the latter. Their names are given as Delia Perkins and Ida Preston. They had run away from home together because of their love for each other. Delia had cut off her hair and offered it for sale in order that she might obtain money on which to help defray the joint expenses of herself and the loved Ida. When Delia's step-father was summoned by the Chief of Police to come for his run-away daughter, she threatened to kill him, and when he came treated him coldly. To her step-father's importunities to go back home with him she only finally agreed on promise of being permitted to see Ida whenever she should desire to, imprinting burning kisses upon the cheeks and lips of the paramour of her own sex on parting. These two devoted girls had been together almost constantly since their departure from home and they had not been in the company of gentlemen. The intense and active passion seemed to be on the part of Delia, Ida being reported as regarding the matter "as a huge joke." When Delia was returned home the following colloquy took place with her mother (now Mrs. Mendenhall):

MOTHER: "You will not run away again, will you?"

DELIA: "Not if you let me go with Ida."

MOTHER: "That I will not do."

DELIA: "Then I will kill myself and you will be responsible."

MOTHER: "Don't say that. We will try to make you happy and you must try to forget all about Ida. I can't understand why you do not forget this foolish fancy and fall in love with a man and marry him."

DELIA: I do not care for the best man that ever walked, and never will. Ida is the only one I ever loved and I will continue to love her until I die, and if we are not allowed to go together *I will kill myself and her, too.*"

Miss Perkins told the reporter that she had not left home because she had been mistreated, but because of her love for Ida Preston. "My parents refused to let me go with Ida," said she, "and I decided to be with Ida, let the consequences be what they might."

Miss Preston stated that she had been met in the street by Miss Perkins; that the latter said she was tired of staying at home and said she was going to leave.

"I didn't want to leave home," said Miss Preston, "but Delia told me she loved me so dearly that if I did not consent to go with her she would kill herself and me, too. I like the girl, but don't believe I care as much for her as she does for me."

It is obvious that the limits of an essay forbid us to introduce the many special forms of sexual vice or disease or to engage in specific discussion.

A diligent search for cases in the writings of Moreau, Tardeau, Marc, Caspar, Cullerre, Coffignon, Tarnowsky, and others mentioned in the text and Appendix, would suffice to show how futile any such attempt would be.

However, as we are only here concerned in finding the correct principle of mensuration and analysis for these singular psychological freaks—a mere reference to a few typical cases suffices our purpose. A feature of most of the undoubtedly insane is the threat to kill the loved one or attempted murder, and threaten or attempt suicide.

Having thus as delicately dealt with this indelicate subject as its nature would permit, a subject which the perversity

of neuropathic organism has projected upon the field of scientific adjudication, I offer for your distinguished consideration the following propositions as legitimate conclusions from the facts set forth in this paper and in all other literature germane to our subject, in conclusion, we think the following are sustained or are sustainable from the present or more extensive study of this subject :

1. Morbid erotism presents both normal and abnormal psychological aspects. It, therefore, presents a voluntary deviation from the ordinary and natural indulgence of the genesic instinct—the normal, but immoral psychology of the eroto-sexual propensity, and instinctive, inherent, organic, dominant and often resistless involuntary perversions of this passion; the latter being the true abnormal and organically unnatural sexual perversion, the reverse, or contrary sexual instinct. This is the psychiatric aspect of the subject, the one that most concerns us as alienists and neurologists.

2. Love and the genesic sense are not one, as is shown in the antedating of love to the appearance of the sexual feeling, in the developmental period up to puberty and its survival beyond the menstrual climacteric in women.

In the organic evolution of the individual, love antedates the birth and survives the decay of the sexual feeling, though it is intensified or diminished or otherwise modified or influenced by sexual states.

3. The duty of the hour is to search out the complicating neurological and neuropathic factors, and the predetermining neuropathic conditions, the neurology and neuriatry, immediate and ancestral, of these unique morbid and unnatural eroto-genesic perversions; to weigh in conjunction the potentialities of physical or psychical environment, and determine as satisfactorily as we may, in the light of clinical and historic facts and physiological and pathological states, the true mental status of the eroto-sexual pervert with regard to :

a. Responsibility to law with reference to specific perversions and ordinary crimes growing out of the eroto-genetic passion.

b. Social status of sexual perverts.

c. Substitutive acts, manustupration, body contact, incest, bestiality, etc., are not always to be classed as morbid perversions, but as purely immoral acts.

d. In every inquiry the line should be drawn between morbid erotism, which is either an eroto-genetic perversion of pure Platonic love without genesiac concomitants and perverted lusts or pure organic unrestrained, unregulated licentiousness, dissociated from love, or in which love is abeyant or insignificant and secondary.

e. The conclusion of the matter is, that we are confronted in the study of this subject with conditions which are morbid, organically neuropathic and beyond the governing influence of volition, and *per contra*, with other conditions which, while they may in a certain sense be organic impulses, are yet within the range of normal volitional control.

To the latter class ordinarily belongs rape, incest, bestiality and other unnatural crimes, the so-called fetishes and manustuprates, while to the former belong the true morbid erotics, or "*conträre sexual empfindungen*," the urnings, the masochists, sadists, etc.

Medical science must study to determine for society and for the State, what is restrainable and vicious, and what are the morbid and resistless organic impulses of these *bizarre* eroto-sexual states, viz., the true sexual insanities or psychoneuropathic perversions.

4. This inquiry involves a study of hystero-erotic attachments and aversions, erotic trances, ecstasies, beatitudes, divine amours, immaculate conceptions, etc., as well as the true *conträre sexual empfindung* or *psychopathia sexualis*. It involves also certain morbid erotic perversions sometimes observed in epileptically insane females, such as vaginal mutilation with glass, pins and needles inter vaginum, etc., epileptic and neurasthenic

exhibitions, etc., during a psychical equivalent. We include all under erotopathia.

In every study of morbid erotism the distinction between love and lust should be sharply drawn, as between healthy erotism and perverted or debased sexual passion. This is necessary to a proper understanding of those historical and every-day recorded instances of pure but perverted Platonic affection and those oft recurring and startling reversions of sexual love into murderous hate and passion, so often chronicled in the public press. The excesses of Heliogabulus and Hierocles, the Lesbian love, the *odi et amo* of Catullus, the Grecian youth defiling the statue of cupid in the temple of Delphi and those horrible Artusian *libidos* of later date, whose morbid *vita sexualis* feeds, like the tiger's rage, on blood, require of us critical psychological analysis.

These are to be compared and differentiated from the unrestrained, but restrainable excesses of satyriacs and courtesans. There are Theodora's and male Satyrs in human form in our day, as in the days of ancient Rome, whose excesses cannot be extenuated on the charitable plea of disease.

While science should cast the mantle of charity over morbid impulses yielded to in resistless psychopathic states, it must draw the line between similar impulses (depraved and but slightly, if at all, morbid) cultivated and gratified in normal psychical conditions. It must separate disease from depravity of mind, and herein lies the difficulty of our subject.

The question of crime and insanity, often difficult to solve, devolves upon us as medico-jurists to determine from known and yet to be acquired psychologic and psychiatric data.

The subject is primarily, neither one of sentiment or morals exclusively, but mainly one of psychiatry, to the study of which the data of alienism and psychology should be rigidly applied in all questions of medical, moral and forensic inquiry.

Finally and fortunately, something, and in some instances, much, may be done for these victims of *libido morbosus* by treatment. Sexual and psychical eroto-erethism may be subdued, the mind and feelings turned back into normal channels, the homo and hetero sexual, changed into beings of natural erotic inclination, with normal impulsions and regulated restraint, by a suitable hygiene and therapy; medical, hypnotic and in some cases surgical remedial treatment is hopeful of curative results in acquired sexual perversion, but only of repressive results in hereditary sexual pervers.

Society, organized into government, for the better security of person and property and personal and collective happiness, is specially concerned in the maintenance of chastity and morals. Personal and collective happiness depend upon this. The State, therefore, as Krafft-Ebing insists, cannot be too careful as a protector of morality in the struggle against immorality, for sexual crimes are on the increase in our modern civilization, as shown by the statistics of Lombroso and Caspar, to which Krafft-Ebing refers, and by the startling records of the public press. Considerations of psychical sanitation demand alert attention to this subject from physicist, moralist and jurist. The moral pestilence is in our midst. Sodom and Gomorrah are revived and surpassed.

Law, ignoring psychiatry and dealing violently with some flagrant forms of sexual vice, punishes the criminal as a wholly responsible being (but temporarily), and allows him to return and pollute society, whereas, psychiatric science, knowing how deeply laid these sexual perversions may be in degenerate nerve element, which law cannot correct, asks for their victim's perpetual sequestration from society and a radical asexualizing surgical procedure, such as the father of Heloise visited on Abelard.

Inspired only by the spirit of vengeance, Law protects society by punishing the criminal, while Medicine would mercifully protect both society and the maimed victim of a sexually and mentally degenerate organism, whose acts

are often as resistless as the mandates of a tyrant, because they spring from the despotically-perverted cell life of a nervous system as badly endowed by pathological heritage as that of the average epileptic and whose life is often equally as explosive. Nevertheless, as Krafft Ebing truly states, the nature of these acts can never in themselves determine a decision as to whether they lie within the limits of mental pathology or mental physiology, and while most of these cases, to the honor of our humanity, fall within the scope of disease, we must here state again, in the language of the author just quoted, that "it devolves on psychiatry to show in any given case before the law that the perverse expression of the sexual feeling is founded in a pathological condition of the organism."

APPENDIX.

While it has not been deemed necessary for our purpose to go into farther detail of the varieties of sexual perversion, some of them being disgusting even to the cold vision of the scientific student of psychic perversion, yet the physician and the jurist cannot ignore them any more than they can refuse to become familiar with the clinical features of foul disease or the details of revolting crime. Following are Workman's cases:

CASE I.—A small and handsome woman, aged 39, of delicate structure, the mother of four children, was admitted into the asylum in 1860. Her insanity was of a very fervid religious type. She had escaped from

home and was found after considerable search, with her younger child, in the church to which she belonged. She manifested well-marked hysterical aberration. I found her always too desirous of prolonging conversation and I took care to preserve a duly cool demeanor towards her. In four and a half months she had apparently regained mental integrity and was taken home by her husband. She continued well for nearly two years, when her insanity recurred in a very aggravated form. She evinced very warm, and I believe sincere, religious feeling. She was a constant and devout reader of the scriptures and of select religious books, and so long as she continued able to attend, she never missed divine service. The same tendency to prolonged and rather close conversation was again presented; she was the subject of intense hysteric seizures, in which the somatic movements clearly indicated that the uterine system was deeply implicated.

At the end of four years this poor woman was released from her infirmities. The *post-mortem* examination gave revelations of serious morbid changes in the chest, abdomen and pelvis, while the brain was found unaffected. The lungs contained numerous cheesy nodules and showed old, firm costal adhesions. The abdomen contained about a gallon of greenish fluid. The peritoneum was thickened and coated with a green cheesy deposit. The intestines were similarly coated and were glued together in an inextricable mass. Both ovaries were much enlarged and were transformed into cheesy matter. The uterus was covered with the general cheesy coating and its texture was much changed.

It might be difficult to decide in what part diseased action had had its commencement in this case. The uterus and ovaries may have been the primary seat or they may have been but simultaneous sharers in the general deterioration; but from their abnormal condition we may regard the salient manifestations of the insanity as having sprung. I was informed by her former medical attendant that he had found the erotic tendency a serious difficulty to deal with.

CASE II.—Some time previous to the preceding case, another, of similar, but more aggravated character, came under my care. The patient was 44 years old and had borne eleven children. She was spoken of by her relig-

ious pastor in the highest terms of commendation. Her medical attendant designated her malady as nymphomania, and it may suffice for me to say here that the manifestations justified the designation. This woman's religious sentiment, notwithstanding her indomitable sexual tendency, was not obliterated. It was indeed painful to witness the incongruous coincidence. She died three years and a quarter after her admission.

The most remarkable facts exhibited by the *post-mortem* were the following: Hepatization to some extent of both lungs and numerous pleuritic adhesions. Several tubercles beneath the peritoneal coat of the ilium. An unusual fulness and rotundity were observed at the promontory of the sacrum. On removing the vessels and cellular tissue the enlargement was found to extend upwards along the sides of the fifth, fourth and third lumbar vertebræ. Fluctuation was quite perceptible. On opening the dilated membranes a quantity of creamy pus flowed out.

The inter-vertebral cartilages appeared completely dissolved away and the bony structure was so softened that the scalpel easily penetrated it. The uterus was retroverted so fixedly, that when forced into the normal position it instantly, on being let go, retook its retroverted state.

CASE III.—An interesting and pious young lady was very assiduously, if not skillfully, treated by her medical attendant, who had the misfortune to be very attractive. He diagnosed, perhaps correctly, uterine trouble, and being a specialist in that line of practice, he adopted the treatment which he considered indicated. It had, however, been necessary in order to arrive at exact knowledge of the state of the affected organ, that a certain process of examination, not very compatible with virgin delicacy, should be instituted, and a repetition of this process was called for at each appliance of the topical remedy employed. All this must or should have been very irksome to the physician and very distressing to the patient, but custom reconciles us to many inconveniences. Had he better understood the peculiar susceptibility of women of fine-toned nervous temperament and religious emotionality, suffering under uterine disturbance, he would have made his visits as short and unfrequent as at all possible. Instead of so doing, he came often and remained long,

cheering his patient with lively and kind conversation. She had religious anxieties, and doubtless he assumed the supplementary function of spiritual comforter. The actual state of affairs was, she was drifting into insanity, and he did not soon enough make the discovery. She had, despite the topical annoyances, fallen grievously in love with him and a severance had to take place. I was subsequently consulted. There was no doubt of her insanity, but her friends ascribed the malady to disappointed affection, and the unlucky uterine specialist now rests under their strong displeasure. I have since seen a case, in which, from similar inadvertency, the same gentleman, in the management of a religious young lady, got into a similar predicament, but without the interposition of specular manipulation. A few more mistakes may bring him light.

CASE IV.—The next case was that of a preacher, who, at the time of the development of his insanity, was very actively engaged in the work of a revival. He was newly married, and had for several weeks preached, in different places, three times daily.

He was brought to the asylum in a state of utter frenzy, and continued so for three weeks. The fact of sexual excitation was too patent to be overlooked, and it required not the information given me by his friends to satisfy me of the association which had subsisted between his religious fervor and excessive sexual indulgence. He made a good recovery and became a moderate man.

Complements of these cases in the females are doubtless well known to our gynecological friends, and doubtless too well and too painfully so to some of the younger and less cautious and experienced wielders of the speculum. But gynecology, like psychiatry, lives and learns.

The following cases, abstracted from an article on "Perversion of the Sexual Instinct" (Report of cases, by Prof. Von Krafft-Ebing, which appears in the *ALIENIST AND NEUROLOGIST*, Vol. IX., No. 4), will serve as sample records. His book, "*Psychopathia Sexualis*," which has since been well translated by Dr. Chaddock of St. Louis, has a far greater number and in far greater variety:

CASE I.—Mr. X., merchant, 38 years old, residing at the time in America, disposition feminine, fond of music and literature, hates noise, disturbance and obscenity. As a child he associated constantly with girls and played with dolls and toy kitchens. Liked to dress in girl's clothing; when a student took no part in the gymnasium; delighted to help his mother with her household duties. At the age of thirteen acquired a fondness for one of his own sex. At school he always had a lover and was horribly jealous of any girl or school-mate towards whom his lover showed any preference. His delight was to kiss him. Had desire towards him, but propriety overcame it. Until he was twenty-eight years of age was free from onanism, pederasty or involuntary emissions.

While still a young man he had a serious love affair with a sophomore, who returned his love with the enthusiastic friendship of a boy only, would kiss him and have erections with him. He raved over poetry and literature, and grieved when forced to be absent from him. The young ladies of the house where he lived had no such effect on him. He associated with them only in a friendly but entirely dispassionate manner.

Other Platonic love affairs with young men followed, but he realized his unnatural condition and was depressed over the knowledge of it. He never found in the society of beautiful women that invigoration of the mental powers which is commonly the case, but did find it among fascinating young men. He preferred to associate with married women or entirely innocent and disingenuous young ladies. Every attempt to draw him into the matrimonial net disgusted him. He sought the companionship of others like himself. One evening in the castle garden at X., where those constituted like himself were accustomed to seek and find each other, he met a man who powerfully excited his sexual feelings, * * * * *

* * * * * He would go often to the park and sought similar places in other cities. He formed an acquaintance with a young man who was eccentric, romantic, frivolous and without means, who obtained complete control over him and held him as if he were his legal wife. He was obliged to take him into business. Scenes of jealousy followed. Repeated attempts at suicide were made by this new acquaintance. He suffered terribly by reason of the jealousy, tyranny, obstinacy and brutality of his new acquaintance. When jealous he

would be beaten and threatened with betrayal of his secret to the authorities. After this new-made lover had cost him 10,000 francs and a new attempt at extortion had failed, he was denounced to the police, arrested and charged with having sexual relations with his accuser, who was equally guilty, and condemned to imprisonment. This destroyed his social position, brought his family to sorrow and shame, and the friends who had heretofore held him in high esteem now abandoned him with horror and disgust. * * * * *

The manner of satisfying his sexual desires was not buggery, but a sort of onanism, produced by handling the genitals of another, whereby a healthy but not extremely exciting flow of semen would take place, after which he would feel refreshed and relieved. A bright, fun-loving young lady, who, as a woman, made no erotic impression on him, dressed herself in the uniform of an officer, with mustache, etc., and thus excited a sexual passion towards her.

A friend once advised him to marry and dress his wife in male attire. This pervert knew of a case in Geneva where an admirable attachment between two men like himself had existed for seven years.

X. confesses that their "loves bear as fair and noble flowers, incite to as praiseworthy efforts as does the love of any man for the woman of his affections. There are the same sacrifices, the same joy in abnegation, even to the laying down of life, the same pain, the same sorrow and happiness as with men of ordinary natures."

X. is described as of perfect physical build, with nothing remarkable as regards his sexual organs. His walk and voice are masculine.

CASE II.—Count Y., 34 years of age, German, bachelor, consulted with Krafft-Ebing in 1882, for nervous debility and abnormal sexual impulses.

He was of muscular, masculine appearance, and "with the exception of neuropathic eyes" is in no way outwardly remarkable. His mother was a woman of a highly organized, nervous, passionate nature, whose mother was extremely eccentric. His father was somewhat mentally deficient. Two sisters are apparently of normal intellectual qualities and of an entirely normal physical organization.

The patient appears as an average man, somewhat

overstrung, poetically inclined and of fine feeling. As far back as he can remember he has had erections and sexual desires. In childhood he was attracted as much towards boys as girls, but towards the latter in an entirely Platonic manner, while towards the former he was sensually excited.

He played soldier and preferred the company of boys. In his youth his sexual desires tended still more towards males, and he preferred to dance with boys. At twenty-one years of age the itching of a flea-bite led to masturbation, which he practiced for several years and became highly nervous in consequence, but later abandoned the vice.

At twenty-two he made an attempt at copulation, which disgusted him. He made no further attempts. A woman's breast seemed to him lacking in symmetry, and reminded him of the udder of a cow. Masturbation performed on him, however, by a woman aroused lively erections and sensual gratification. Afterwards his perverse sexual desires toward the other sex took a new turn, through voluptuous dreams, in which the woman would beat him and thus excite sexual desires. He hired a courtesan toward whom he felt no æsthetic or intellectual interest, who must stamp on him with her feet and strike him with a whip to arouse his passions to the highest degree. Then he would lick the woman's foot. The foot of a woman or of a boy is the only thing that sexually excited him. With that his sexual excitement would reach its height, and an emission would take place, followed by a sense of degradation, sexual satisfaction, and disgust.

His genuine sexual feeling, however, attracts him to those of his own sex.

This patient does not feel unhappy in his perverted sexual instincts, but deplors the fact that social customs deny him the highest sexual enjoyment. His practices with woman are but unsatisfactory make-shifts. His erotic dreams are of intercourse with boys and sometimes relate to beatings at the hands of women. The patient is hypospadiacal. His nervous affections are the common form of cerebral and spinal neurasthenia with agoraphobia, fearfulness, headache, spinal irritation with hypochondriacal paroxysms.

This sexual pervert married a lady who attracted him through her qualities of mind and who, on account of female troubles and probably weakened sexual instincts,

made no demand on his sexual qualities. Patient married as he says, "to satisfy society," the mental qualities of the lady being congenial, but he wishes for a childless marriage that his pathological peculiarities may die with him and not be a curse upon future generations.

CASE III.—Mr. Z., 36 years of age, bachelor, of high social standing; father was neuropathic and eccentric; mother nervous; brother showed signs of sexual perversion. Of ten brothers and sisters one sister is psychologically abnormal, two others dislike men and love women.

As a child, was weak-limbed and of a nervous organization, fond of feminine work and play, no fondness for boys' games or hunting, and was laughed at and scolded for his feminine ways. At the Institute he acquired the practice of onanism. At the age of thirteen he formed a burning attachment for an elderly officer. From that time on he only cared for those of his own sex and then not for the young, but for those of riper years and robust form. Such men fascinated him, "women were no more to him than porcelain pictures." He "could see no beauty save in the male form and thought the bosoms and wide hips of women were unæsthetic and ungainly." At the galleries it was only male statues that pleased him; at the circus, male performers. At sixteen he became desirous of looking at male genitals. After he was grown up his comrades took him to a brothel. He could not perform the act of coition from sheer disgust. Manustupration by woman produced ejaculation accompanied by sexual gratification. He felt immeasurably unhappy and melancholic when his family tried to draw him into a marriage, and felt as relieved from imprisonment when the lady married another.

He only finds happiness by association with men. For many years he had suffered from neurasthenia, with severe headache, sleeplessness, genital irritation, hypochondriacal symptoms, etc., all of which he ascribed to the fact that he had been unable to satisfy his sexual desires, and to onanism which he had practiced as a substitute.

Sexual satisfaction was obtained by kisses and embraces with a man, especially if the man lay on him. Every ten or twelve days he would experience these desires, and if he could not satisfy them he became

nervous and irritable and had all sorts of nervous derangements.

He felt in fact like a woman in the sexual act. His highest idea of pleasure was passive pederasty, and in Italy he once attempted it, but disgust prevented him from completing it; it reminded him too much of coition. His highest happiness would be a sort of marriage with a beloved being of the male sex. The few erotic dreams which he experienced had for their subject men. He was unhappy, not only because of his abnormal sexual position and the resultant nervous disorder, but because he feared insanity as a result of his troubles. The constant fear that his secret will be discovered and his social position thereby destroyed makes his whole life miserable. He dare not be a father lest he should bequeath to his children his own abnormal nature.

Patient is an intellectual appearing man, of strong masculine build, with heavy beard, showing no abnormal appearance and having nothing feminine about him, either in his manner or his dress. An expert would remark the extremely neuropathic eye. The nose is unusually large. The upper teeth are somewhat decayed. The skull measures 53 centimeters. The pelvis and genitals are normal.

CASE IV.—Herr Von Z., a Pole, age 51, neurasthenic since seventeen. Mother was not mentally normal. She hated her children and loved her dogs. At Cadet School he acquired the practice of onanism. He developed normally, sexually and otherwise, enjoyed sexual intercourse with women until he was twenty-five years of age, married a congenial lady, acquired at twenty-six serious nervous complaints and developed a fondness for those of his own sex. He was compromised in a treasonable plot and sentenced to five years in Siberia. There his condition was aggravated as the result of continued masturbation. When released at the age of 35, he was suffering from cerebral and spinal asthenia, dyspepsia, hypochondria, trembling morbid anxiety, spinal irritation, nocturnal emissions, etc. He then sought relief at the watering-places and medicinal springs, but failed to obtain it. His abnormal sexual feelings were in no way changed. He lived mostly separate from his wife, for whose mental qualities he had a high regard but toward whom, as

a woman, he was as indifferent as toward all other women. His otherwise pronounced fondness for those of his own sex was entirely Platonic. He was satisfied with their friendship and with hearty kisses and embraces. Whatever lascivious dreams he had, had those of his own sex for their subjects. While awake, too, the sight of well-formed handsome men would cause erections and ejaculations, while the most beautiful women had no effect upon him. At times of great excitement he would have erections at the sight of even male statues. At the circus or in the ballet it was only the men who interested him. He considered his perverted taste as a physical malady, without being rendered unhappy by it.

A course of common faradization restored this man to his normal sexual condition.

CASE V.—Herr Y. Z., 29 years old, a real estate owner in Russian Poland. Grandfather had melancholia and died suddenly at forty-seven. Mother neuropathic, of a neuropathic family. Brother committed suicide, a cousin showed perverted sexual instincts.

For generations the family has intermarried. The patient has had scrofula and headache, and a cerebral injury. At thirteen he began onanism. A few years later he acquired severe cerebro-spinal neurasthenia with irritable genital weakness and frequent pollutions. His nervous troubles have increased and hypochondriacal symptoms have appeared, with delusions of persecution. Has since childhood had a Platonic fondness towards males, and since the age of nine years had frequently been in love with them. At the age of twenty he began to feel a longing for sexual connection with men—old men of about sixty. The female sex had no attractions for him; never realized any passion for sexual commerce with them. In order to alleviate the effects of self-pollution, he had at times attempted, under medical advice, to hold sexual intercourse, but he found himself impotent. His pleasure was only in intimacy with men. In his weak sexual condition a kiss or an embrace was sufficient to produce an erection and ejaculation; later he had become so excitable that the sympathetic pressure of a man's hand was followed by an emission. He found himself therefore compelled to withdraw from the society of men.

At Gratz he formed a Platonic attachment for a student

and a bath attendant. At Venice he fell in love with a nineteen-year-old youth and made him his mistress. Their sexual intimacy consisted in kisses, embraces and the handling of the other's genitals. He never went as far as pederasty. He formed other similar attachments, caused a scandal in the hotel and was obliged to leave Italy. So long as he could satisfy his sexual desires the neurasthenic symptoms disappeared entirely and the delusions regarding persecutions remained dormant. When he returned home where he could not satisfy his sexual desires there was a recurrence of neurasthenia and delusions, which finally obliged his removal to an insane asylum.

Herr Z. is of a muscular and wholly masculine appearance. The left testicle is not descended. Otherwise the genitals are well developed; hair and beard abundant; voice manly; demeanor shy, but in no way offensive.

CASE VI.—Miss X., 38 years old, had severe spinal irritation and chronic insomnia. Her mother was of a nervous organization, the rest of the family apparently healthy. Her sufferings dated from a fall upon her back received in 1872, which caused the patient a severe shock. In connection therewith there developed neurasthenic and hysterical symptoms, with severe spinal irritations and insomnia. Episodically there was hysterical paraplegia of eight months' duration, and instances of hysterical hallucinatory delirium with convulsions. In addition there were symptoms of morphinism.

The patient attracted attention by her clothing, features, man's hat, short hair, spectacles, gentleman's cravat and a sort of coat of male cut covering her woman's dress. She had coarse male features, a rough and very deep voice, and, with the exception of the bosom of a female and contour of the pelvis, looked more like a man in woman's clothing than like a woman. During all the time I had her under observation there were no signs of eroticism.

As a child she had fondness for horses and masculine pastimes, but never took any interest in feminine occupations. She later developed a taste for literature, and sought to fit herself for a teacher. She never enjoyed dancing, and the ballet had no interest for her. Her highest enjoyment was to go to the circus. Up to the time of her sickness in 1872, she had no particular fondness for persons of either sex. After this there developed

in her an attachment toward women, especially young women. She was never passionately aroused in her intimacy with them, but her friendship and self-sacrifices towards those she loved was boundless, while from that time on she had an abhorrence for men and male society. She had an offer of marriage in 1872 but refused it. She took a trip to a watering place and returned entirely changed sexually, and made use of expressions which implied that she would only associate with women, had love affairs with them and let fall insinuations that she was a man. While she was at the baths, in 1874, a young woman fell in love with her, thinking she was a man in woman's clothing. When this young lady afterwards married, Miss X. became very melancholy and complained of faithlessness. Her friends noticed that after her sickness she evinced a decided preference for male clothing and a masculine appearance, while before her illness she had been in no wise other than a womanly character, at least as regards her sexual feelings.

The patient was carrying on a purely Platonic love affair with a young woman and wrote her tender love-letters.

The following additional references to the literature may also aid the jurist and the medico-legal, neurological and psychiatric expert in the study of particular forms of this moral pestilence:

Hoffman* states that tribadism in places of imprisonment for prostitutes is frequent.

Andronico† found tribadism frequent in similar institutions in Italy.

Kiernan‡ found it relatively frequent among the female insane in the overcrowded (five patients to two beds) female wards of the Cook County Insane Hospital.

Lombroso§ states that tribadism has been far from infrequently observed in Italian insane hospitals. It is often introduced by nymphomaniacs, sexual perverts, pubescent lunatics, hysterics and imbeciles. The clitoris is often found enlarged in the degenerate and the pubescent.

* *Lehrbuch der gericht Medizen.*

† *Arch. di Psich.*, Vol. III.

‡ *Jour. of Nerv. and Ment. Dis.*, 1888.

§ *Archivio di Psichiatria*, VI.

Tribadism is frequent in the Turkish harems. Sometimes it originates in the delectable tastes of the male owner.

Moll points out that tribadism may develop into sexual perversion through the association of the manipulator or manipulated with the orgasm.

Kern* takes the ground that the forensic relations of perverse sexual instincts should be determined by the individual in whom these are found rather than the perversion itself.

Lord Audley (Howels State Trials, 3, 401), found guilty of pederastic rape on his wife. Executed. He was a sexual pervert, but exhibited no other evidence of insanity.

Legrave† has reported a lad of degenerated parentage addicted from an early age to masturbation. At school pederasty was learned. He liked to dress in girl's clothing and play with dolls. He has at the age of sixteen his first attack of *grand mal*. He was sent to an insane hospital at seventeen.

Nana, of Zola's romance of that name, was a tribadist and far more jealous of Saten's relationship to other women than of any of her lovers.

Dr. L. B. Allen,‡ of Humboldt, Neb., reports the case of a donkey kept for breeding purposes, which was unable to copulate unless a can were present. Dr. Caton§ has reported similar cases among animals.

P.S.—I might have included in the context a record of a mild form of intermediate perversion in the person of one of my servants, a colored male creole, who has more womanly than manly attributes. He is five feet tall, slenderly built, has large, full eyes, round, symmetrical head, and rather broad hips. Though his mouth is encircled with a growth of short hair which he never disturbs with a razor, he delights in wearing his hair as long as it

* Über die klinisch forensie Bedeutung des perversen sexual triebes.

† Arch. de Neur., XI., 1886.

‡ Medical Standard, Vol. XIV.

§ American Naturalist, 1883.

will grow, and it is several inches long behind and not curly as it is in front. He wears by preference a woman's high-heeled gaiter button shoe, size $5\frac{1}{2}$, and in the discharge of his household work, waiting on table, etc., he prefers a woman's long white apron, extending clear round his body, to any other form of apron, and wears a white jacket under it. He looks for all the world, when fixed up to his taste, like a woman from the chin downwards. His face is effeminate, his tastes for work are all that way, likewise his voice, though when strained in trying to sing it is often falsetto. He has a special fondness for ribbons, flowers and kid gloves, admiration for queensware and woman's dresses, keeps a picture of himself and a male friend but no female friend in his room, decorates the rocking-chair in his room with ribbon, is fond of perfumery, parts his hair in the middle, keeps his wife's clothing and has many things in his possession which are peculiar to women, and makes the impression of a woman about the house in his walk, his talk and his ways, has been married, but says women are frauds, yet in strange incongruity shows plainly in so many of his actions that he would have been a woman if he could.

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